Unthinking people regard the self as a small thing confined to the body; but really it is something very large. Things that we conceive as beyond it are really in it, indissolubly related to it. In their real nature all things are the self,— not distinct selves but parts or manifestations of one Infinite Self. Therefore, other objects are dear only because they are related to the Self. There is no not-self, all things being included in an all-comprehending Self—the same self that we call our own self, but seen in its true and total aspect. Consequently, to regard any being or thing as not-self, and hate him or it as such, as not my own " is the result of ignorance.

In proportion as we acquire true wisdom and the real nature of the self is revealed to us, the being or thing formerly hated or disregarded draws our love. In one word, when all things are known as the Self, all objects become dear for the sake of the Self.

The love of Self which Yajnavalkya recognised as the basis of all other forms of love, is a much deeper, more comprehensive and more fundamental thing than what appears from his description of it. It is the source not only of all domestic and social life, but really of creation

itself, of the
manifestation of the Absolute as the world of
men and things.
Thus all associations and relations, all ties and
bonds in
human society have for their vitalising source
and their
satisfying end the goodness and the glory of
God. And the
purpose and mission of religion is to teach and
train each OIK*
always to realise every relationship as thus
established in
God. When thus accepted, valued and
cherished, every
relation instals love as the only rule of conduct,
love which
knows neither envy nor boasting, is not self-
seeking nor takes
any pleasure in any evil, is kindly in sympathy
with others
and has faith in their goodness, bears.with the
faults of others,
believes loyally in its friends, always takes the
hopeful view,
quietly endures through wrong and
misunderstanding.
There cannot be any other rule or criterion by
which to judge